

TUESDAY NOVEMBER 5, 1964  
Played on Feb. 20, 1964

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Must Remain in  
Transcription Room

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So, what will we talk about tonight. Who has during the week, someone had some kind of subject and I said let's talk about it on Tuesday.

Who was it? John?

JOHN MARSHALL: I was talking about when I tried to work, tried to make an effort, when I sit down and collect myself, I found that my sense of hearing for example seems to be much greater than it usually is; or in these particular moments I seem to hear many things which I probably do not hear otherwise. And everytime when I do it, it takes my attention away. I try not to pay attention to it but -?- and every often I go with it. I was wondering what I could do at those moments not to let all the outside noises I hear at this time to take me away.

MR. NYLAND: Well, you know, when God is stronger the devil is stronger. It is always a question of equilibrium, of balance. If one is between two forces, the two forces have to match each other. So, when one increases the other has to be increased in order to stay in the same balance. But, of course, there are two processes. One is that one has to be in balance regarding one's own life. And, as life develops and as one oneself develops, the balance is shifted towards more consciousness. So, these are two things one has to keep in mind. When I try to work, as a result of impressions which I then receive and which I receive then in a different condition of myself, the digestion of such impressions, which is a form of food, is different from an unconscious state even if it only for one moment or a very short length of time. When I wake up, then I am as a machine converting a certain form of food in a different way from an unconscious state when I am also converting.

It is very much like shifting gears in a car. I go at a certain moment, at least in the olden cars with the clutch, I push the clutch out and I shift and I go into higher gear. It means that the machinery starts to function differently and then I get more mileage out of the same

amount of gasoline. At the same time I can reach a higher speed. When I wake up, then I change at that moment when I make a decision to wake up into a neutral state. When I make an effort, I shift over into a different arrangement of the machinery of myself. And, as a result then, if I can maintain this for a little while, I run in a different way, a different kind of gear, a different kind of velocity and a different kind of consumption of material that is now being fed into me.

The resultant is that I have, with such a machine, more power to do things in a faster way and using less material. It is simply another way of saying that when I wake up I enlarge the world in which I usually live when I am unconscious. And that therefore, when I enlarge, it means that my perception also increases. Therefore I become much much sharper. My different sense organs are sharpened. I see more; I hear more; I smell more. I become much more active in the sense that I enlarge the total range of any one of the sense organs. I have actually the possibility of hearing more sounds, seeing more things, seeing them sharper and seeing them on a different kind of level.

All of this, I say, is included in the statement that my rate of vibration in the different directions of the five sens organs is changed and has taken on a different kind of quality, usually a higher quality. That is, something ~~vibrations~~ that is compared with the tonal scale, it is that I have doubled the number of vibrations and because of that, I have reached a higher tone, a higher pitch.

When this happens, naturally of that increases me subjectivity because the actual enlargement of the word still remains a subjective world. And agains this, I have to balance it with that what I call information or data or a certain form of food which I can get from outside

or which has to be reproduced in me by using the material that I have for a different rate of vibration in order to offset that what I now, in an conscious state and changing to the conscious, have increased in the direction of subjectivity.

Or, to say it a little differently: Whenever I become more susceptible with have more subjectivity available, I have to match it with more objectivity. When I have this, then I can balance the two forces, but I still stay within, between the two. And the equilibrium as far as my ordinary life is concerned, including the moment of conscious, remains the same. That is, I stay at the same place. But in regard to the possible velocity of an interchange between the two forces, It is much heightened.

This is the first moment of reestablishing a new equilibrium at a different rate and at a different height but not as yet adapting myself to the possibility of further growth. This comes later. As soon as I am in this state of a higher rate of vibration, both effecting me, that is, increasing the subjectivity, increasing the force that will pull me towards the subjective side, and with which I now have to match my objective side; that is, I have to work more; I have to work more intensely.

JOHN: In that moment.

MR. NYLAND: In that moment. When I see that the devil is pulling me more and stronger in his direction, I have to count on God that He pulls me back.

JOHN: I want to know what to do at that moment,

MR. NYLAND: Work more intensely. Counteract that what is logically increasing your ordinary unconscious world. It means that you have to be more alert and you can be more alert; not only that you see

more but you are in a different rate. When I myself am vibrating according to a different rate, then I have the possibility of increasing the material that comes from the objective side to match the material that I can get from the subjective side. At the moment when I am capable of doing it, that is, whenever my world has enlarged, I am capable of receiving more. When I continue with it, then the process of conversion means that I then, by myself, move up the scale towards objectivity. From this I will, if I am successful, I can match the devil and God and still stay at the same place. But I also can, by intensifying my effort, reduce the effect of the devil; I call it subjectivity, and go in the direction of God. And I have for it always the facility the ~~facility~~ of because I am more awake.

JOHN: About changing gears - at that point I have to change gear for the third time,

MR. NYLAND: I do not know if you can. I think there is always a limit to the machinery. I think you have to give it more gas. That is probably more like it. Shifting gears only takes place when you are in neutral. And it only can take place at certain points of the scale. Shifting gears is at Fa. Shifting gears is at Fa of Kesjdn and shifting gears is at Fa of Soul. Those are the three places to shift gears. They correspond to Do of Intellectual and Si Do of physical. But those are the only place where the Law of Octaves can be attacked, as it were. The rest is, all you can do in the Do Re Mi stage or in the Sol La Si stage is increase the intensity of the effort; that is, more gas. Have you followed this? Do you see it as a process?

WALTER KINGSTONE: I tried it purposely a few times to make it correspond some how that I have to do it. When you say the intensity, something bothers me in this word. Intensity means also a certain intensity; a certain holding which I some how have a feeling is not right. I would --- I have the feeling I should use the words for my acceptance; to see it and accept it.

MR. NYLAND: Acceptance is still neutral. Intensity is right the way



you means it but it is not the kind of word we use. It means what I have to use is openness.

WALTER: I meant this. Some how I do not want this -?-

MR. NYLAND: That is right. That is tension. It is the openness thzt is intensity.

WALTER: Is it alright to try this so to say as an experiemtn, the openness, to see whether I can do that?

MR. NYLAND: If you understand the question of not my will but Thine. If one is at the moment of neitrality and that at that moment could actually yield to the possssibilitihs of receiving material of a different kind.

WALTER: I use these words: ???

MR. NYLAND: That is right. Then it bcomes very much of a dynamic process and then dependant on this openness, the willingness to be affected, you see, it is not acceptance any more. It is a definite attitude one has towards it. But it is not an attitude tht is directed towards something than only towards that what I wish to be. When it is my being, then I am interested in making this being as open as I can be. Try it again,

MAY RIPPS: This is a variation on what you just talked about. It is in connection with when to go with a tendancy or a weakness and when to go against it and when to trust ones judgement. When one seems ... a kind of feeling that it seems ~~in~~ more that one is bdttter able to work by going with something rather than going against it.

MR. NYLAND: You have yo be very careful that you do not fool yourself.

MAY: That's it. And I do not know if I fool myself or not.

MR. NYLAND: But you mïst know it. You have to have some -?@ at the present time. I assume that all of us at the present time know when we are working or not working. -?- also I have compared it to a state of unity. Sometimes it can come in a state of relaxation inwhich knowlegde changes into understanding. You remember, sometimes certain things take

place in oneself. You cannot put them in words at all but they take place just the same and one becomes aware of a change. You remember the example of looking at three lines that come towards you or away. It does not mean that anything outside is changed but my concept for some reason or other changes. It is purely in this case a mental aberration as it were. It is a change in my mental concept based on the visualness of that what -?-. But when I am aware, I change regarding myself a certain way of knowing I exist which I do not know before. Or if I have a possibility of knowing that I exist with my ordinary mind, there is a shift in my mental process which then becomes an awareness of existence which is not dependant on the ordinary mental functions.

I am talking really about this possibility of becoming aware in a different way of myself. Previously, in an unconscious state, I can say I am aware. That is, I know of the existence of myself because everything that I do, that I see, that I feel, that I sense even of myself means that I have registered in my ordinary mind. I usually do it by means of my memory or by anticipation. But nevertheless I come to conclusions which are very close to a momentary realization of one's own existence. But when I am aware I change or something in me is changed. And it is then registered first, it depends where I come from, first in my mind going over into a different place in my head. And if it is in my heart, which I surely do not define, it changes from a solar plexus to my heart. And it is not something that I can trace very easily but I will know when it is accomplished that I have a different form of realization of my existence. And that is a totality of myself. That is a realization of something different from what it is before.

The question on unity is exactly the same. If I am functioning in

the three centers and I bring them together as much as I can, in doing or in thinking or in feeling whatever I am engaged in, there is a moment in which they are fused. How it takes place, that is another question. It does take place under the influence of something else again but the affect remains that the three centers at that moment are in a fused state and not separate from each other. And this condition of fusion, when it is fused, I have considered it like an exotherm reaction, it produces a certain form of energy. Sometimes it is as if I have insight of certain enlightening and sometimes it is as if it is like well being. But I realize at such a time that I am one.

It is difficult to speak about the process because we have really no words for it. And the only time when I do know is when I am awake or when I have the thought of trying to be awake and then, in my own way, make an effort to wake up to myself, that is, this question of then becoming aware produces in me, in anyone, a certain condition and the condition is an experience of awareness. I cannot say it any other way. And I know that by myself experiencing a certain state of different, of a different nature as compared to what went on before, and I fall back again into the same kind of ordinary relative unconscious state afterwards.

So this I call the thermometer. You must know this, You must know for yourself when you have an effort that resulted in that kind of a change or if the change is not reached and you have had it before, you also know that you have not reached it. And therefore the <sup>attempts</sup> ~~times~~ at trying to be awake constantly is to try to bring back that what you have already known. And the extent of the effort simply means, as I have said before, more openness of the possibility of such fusion.

When we say in ordinary life, "I am all there," I reach the state of being really complete. When I say there is absolutely ~~no~~ <sup>(over)</sup>



no other thought in me than that what I have said; or if I could concentrate in ordinary life on something that engages ~~me~~ all of my attentions with my physical posture, whatever it may be, my thoughts being engaged in that what I am doing and feelings being there at the same time wishing, I reach a state which I say is very close to the possibility of being fused. But it may not be fused. In ordinary life it can happen and it goes up ~~maximally~~ <sup>to</sup> the point where it almost would go over into the area of consciousness but it does not cross the line unless I make a special effort of a kind now. And then, at that moment, it is as if I am awake.

I do not want to use the word awake and asleep because we know very much about twilight and it is this constant attempt of introducing, as it were, sunshine into a darkness which we know that gradually gives me first a foretaste, almost a presentiment, before I have the feeling. And the same way, I experience the possibility of being awake first by seeing that it is a possibility and realizing that it might be for me; then making an effort to reach that and then sometimes really getting a little bit across the line and falling back again. And the continuation of such efforts can at times produce a little longer duration of the state of being aware.

One cannot really describe it. One can only hint at it. And anyone who has had similar experience will then know what is meant. But I think by this time you must know that you have been awake; and the comparison is that that kind of thermometer, if you apply it again, you will say, "Yes, this is as good as I can make it or this is as good as I have had it or maybe it is even better." You see what I mean?

Now the question of not fooling yourself. I need friction to be trying to be awake when I am sailing with the wind is very difficult. It is

not impossible. Of course one could be conscious in any moment of one's life but there is so little reason for doing something contrary to that what one, at the moment when is sailing with the wind, is enjoying. And my energy goes in that direction then and my complicated mind tries to tell sometimes that I am responsible for it, that it is my doing. I take credit. Or sometimes that I am satisfied that the way it goes is alright and my laziness tells me that I do not have to do anything because it is going. And the foolishness that I try to take onto myself, as it were, that there is absolutely not reason for me to become conscious is so strong. It is helped by all the temptation which my ordinary life in its subjectivity gives me.

The subjectivity I have compared to the devil and everything in me is devilish at such a time. All my sense organs are devilish. They are organs of the devil. I am talking about ordinary life, trying to see the necessity of having an extraordinary life or a different kind of life. And it is only in relation to such possibility that I would work. But if everything goes well, I have very little interest. If I feel healthy I do not think about death. It is only when I start to feel a little sick and I get warm and I say, "Oh perhaps" but not otherwise; not even the shock of other people dying. It hits you for a little while and you say, "Theoretically yes, we all are mortal. Some day we will all die." It does not mean you experience it. It is still in your mind and you say, "It can happen to anyone else but not to me as yet, maybe a little later, but not now and therefore, why should I make an effort?" If, on the other hand, things go a little difficult, that is, with friction, a little bit against the grain, a little bit of something that I have to overcome in ordinary life in an unconscious state. I am then more active regarding that what is an obstacle. And the more activity I have, the better state I am in totally.

Because I am less asleep; I am active. In my sleep I become passive.

MAY: Physical activity?

MR. NYLAND: Anything; mental, feeling, whenever I say, "How nice", you know and I become a little sentimental and everything seems to be clear in my mind and there is no worry and physically I have just eaten well, you know, my stomach is filled; so why should I now do anything about it? I am perfect. Why should I change my -?-. You see, it is exactly that process that whenever this happens in ordinary life everything tells me keep quiet; leave it alone. Do not disturb it.

So that even if there is a little bit of Magnetic Center or a little bit of conscience, it is immediately squashed. And after a little while it does not want to come out. It keeps on hiding. It is not interested of being squashed. So it protects itself. And in ordinary life we continue to protect ourselves. Even if things become a little difficult we will say unconsciously "Oh, it will pass. Tomorrow is another day. Such a thing cannot last forever. That is, if it is raining it does not mean it will rain the whole day maybe, look at the clouds and, in any event, tomorrow..." And then for the time being we say "Never mind; we will put up with it." But it does not mean that I become conscious.

So already in ordinary life I can overcome certain obstacles that are a little difficult without having any desire to make any work. No, the only time when I can say, "I wish to work" is that I realize the totality of myself. That regardless of the conditions in which I may live, with sunshine or rain or whatever it may be that I have no foolish notions about myself; that I am not fooled when everything goes well and that I am not unnecessarily discouraged when everything

goes wrong. But that there is something in me that says: "I know myself." I know I am at times in a lazy state and at times I know that I would not want to work. And at other times I do not want to work because it is too difficult. And somehow or other, there is a golden mean that I have to find; that is, I keep on regardless of what the condition of life is and whatever my experiences are, in ordinary life that I extract from it what is the principle of my life. How am I regardless of the conditions which I experience of that what I always am, being the same within, an inner state, an inner state which is not fooled by the outside experiencings, that is, my periphery, my ordinary forms of behaviour but that what I call always my self and for me becomes me dependability.

When I am dependable, that I have something that I can be dependant on, when that is in me, that is not fooled by a nice state or a not so nice state. I know that regardless of that, that that what I experience is not my real self. And the closer I can come to realization of my real self in any kind of condition, the more I will have a chance to work. So, you see, it is not dependant on the outside conditions.

I need of course friction in order to work. But first there has to be the realization that something in me wishes to grow. When that is there, I am ~~xxxx~~ not interested any more that conditions in outside life are easy or not easy. You see what I mean? It does not matter what I experience. When I once and for all know for myself that I have an aim, an aim in my life of wanting to grow, an aim of realizing that what I am, in whatever conditions I exist that I am not at all what I should be and an aim that I once and for all have made up my mind and my heart that I want to fulfill an obligation. From that standpoint I am not interested any more in an easy or a little difficult surrounding.



Whatever it is that I experience has no relation to the inner state of my, let's call it, dissatisfaction of being what I am. It does not matter to a little baby what the conditions are in which it is supposed to grow. It grows anyway because in its life it has to make up for the possibility of accomplishing in its own life the greatest possible expression. And good father and a good mother or a bad one does not prevent a baby to grow.

Weather, if it is not too extreme, sunshine and rain, whatever it may be, the child will grow. A drab surrounding or full of color, the child will continue to grow. Well-meaning intentions on the part of uncles, aunts and so forth or terrible influences from whoever may be around will not prevent a baby from growing gradually from adulthood to manhood simply because life is there and the conditions for this life to grow exists on Earth.

And it is exactly the same thing, that what exists in me that has to grow, has to be put in a surrounding as if it planetary level. And the effort simply means that I try to create a world of a different kind with ~~what~~ whatever material there is available. And as a result of such effort that I create a condition in which now the form of life which I start to have will grow into the possibility of Keshdjan and Soul. That is my inner life.

And in my inner life, the inner, inner life, the essential essence is my Magnetic Center. And when that can grow in a surrounding which belongs to it, it will grow on its own accord. There is no question about it. And when the effort is reduced to the necessity of creating a condition which is right for it, and unless there is in all conditions of my ordinary life, there is a recognition that something else is still crying, I will never work. And it does not matter if



the sun shines or it rains on the outside. You see what I mean?  
The accent is different. Then afterwards when I once hear the cry, when I once acknowledge that there is a voice that I must heed, then whatever the conditions are of my ordinary life can be very helpful and I will then, regarding them, become very clever in using already a momentum that exists already in myself in ordinary life of overcoming certain difficulties in ordinary life for the purpose of becoming aware. With other words, in such cases when I am not as much asleep I will use that for the purpose of waking up more fully.

SUZANNE SMITH: I would like a task.

MR. NYLAND: Are you working now during the day?

SUE: Free lance.

MR. NYLAND: Are you regularly on that?

SUE: About three hours a day.

MR. NYLAND: At certain times?

SUE: No, I divide it and do it different times every day.

MR. NYLAND: Could you do it for one week exactly at a certain time?

SUE: Yes.

MR. NYLAND: Is it the kind of work that you can do for one hour and then let it go and do it for another hour later?

SUE: No, --??\* the library.

MR. NYLAND: Yes, whatever it is. I mean it is not work that requires the continuity of three hours every time. Then for three hours which you set out the evening before, you say, "The next day I will work for three hours at a certain definite time. 10:31 for one hour. At 10:31 I will start my one hour. At fifteen minutes past two I will start my second hour. At 4:30 I will start the third hour. You can choose your own times. But you do it exactly the time you have set out to want to do it. And never mind what interferes; do not let it. The evening

before you make up your mind and then you have no right for the next day any more to change it unless there is a cataclysm. Alright? It is to teach you not to postpone. I think you will do it fairly easily but when you do it, and you make up your mind of wanting to do it and you are ready at 10:31 to start, you then come to yourself and you try to see yourself as an instrument under the guidance of something else and not necessarily your mind. You see, we have to learn to introduce in our attempts something that is not of this Earth because if I do not do this, I can in ordinary Earthly existence reach a great deal by my so called will power or by auto suggestion or by a certain form of hypnotism.

I do not know if you remember, maybe it was before your time, Coue, Dr. Coue. Who remembers Dr. Coue? Every day a little better and better, you know. -- We are a little bit more tomorrow. It has to do with ordinary life, an improvement in ordinary life and quite definitely a attitude towards all matters which are subjective; and as a result certain conditions can be created which are quite exceptional and they can even cure physical ailments. It depends where the accent is. Christian Science is different from Coue but nevertheless the same kind of result can be reached for people who try to concentrate on certain things that they really want; sometimes like in Coue it is that you do not want the will power but it is something to keep in mind that it is possible so that having that belief that it is possible will create it. With Christian Science it is the denial of the physical existence so that mind has a certain authority over matter.

But whatever it is, it does not matter at all. The result is that I on Earth become quite definitely a different kind of a person and also,

from the standpoint of ordinary Earth, much better and healthier. Our way of looking at the reasons for work is not to improve our existence on Earth. This I think has to be made very clear because otherwise I fall all the time or I am liable to fall into the possible trap of becoming a good man, a kind man who thinks in a new way and who feels and has wonderful ideas and emotions.

You see, the purpose of work is actually the creation of something that is not of this Earth; and that the fulfillment of the task of man is to become harmonious even if he would continue to live on Earth as if he belongs to the solar level. It is emphasizing the possibility of man to evolve and not to improve. Then, because of evolution, he will improve; that is, if he were a man living on the planetary level and subject to 24 laws, or he lived on the solar level and subject to 12 laws, of course it is quite logical that he would be able to live under 48 laws from the standpoint of 24 and 12 from the standpoint of 12; so that he could then be a more ideal man and kind and all the various things that we at the present time on Earth consider very desirable.

But for himself his aim is not to become a better man number one, two and three but to become a man four, five six and seven and, in that way, evolve. Therefore, if I want to introduce something of a different kind of nature then I am in the direction of a method of work on myself. And if I do not introduce something of a different kind but all it is and remains subjective, I will never fly higher than the steeple of a church. I want to go above Earth, away from it. I do not want to be bound. I want to reach a height where I can actually say that the Law of Gravity does not effect me any longer. I can also say it differently: I can say, "I wish that

Earth could become a real planet. Also, I wish that my body could be in such a way that it is not in the way of the development of my emotional and intellectual center.

And there are many ways of describing what should be the state of man. But religion can never be based on subjectivity only. And in the nature of religion, if one assumes and acknowledges a God, it means it is not a God of this Earth. It is a God who may rule this Earth but in God's nature; it is not Earth's nature.

So when I say if you now, before you start on your hourly task and you come to yourself, it is not that it is a result of having determined that you are going to spend a hour. But you have determined it for the reason of being more aware regarding your task of one hour; and during that one hour you will keep in mind and, if you can in your heart, the thoughts and the feeling that you are engaged in a different kind of work and that the character of your ordinary professional work can be mixed or at least a little bit of this spiritual elixer could be introduced so as to make the quality of that what you are engaged in different.

It is not so much even that what you will produce but it is really that what you are while you produce. And that therefore the work that you do when it once has this particular tint will remind you for yourself to be what you ought to be. And the whole process is based on a desire for evolution, not the desire for improvement. It is not therefore something that I make up my mind I am going to do this, I am going to do that like I make a promise to other people on Earth that I will see you tomorrow morning and we will have lunch. But that I am regarding this talking to my inner life and I say, "Yes, my inner life, that is what is more important for me and for the reason of the possible development of inner life that I do this task. You understand?

LOTTE KARMAN: -?- my desire too.

MR. NYLAND: This takes for you? Yes, very good. Yes, you can. Do not use the word asleep. Use the word twilight. For the introduction of something like a ray of light without assuming that one is already in full daylight. As if just a few drops of that elixer, you know. When one starts to work it will change but I probably have the ability of introducing a few drops.

TERRY OWENS: What we were just talking about; about using work for improvement of centers; well, this is something that I have seen from time to time, that I have fallen into it. But I found something else that--. And it is ~~xxx~~ using things to prop up my wish to work. It is like in -?-. And I cannot really say what they are but certain emotional cravings and gaps and holes and things like that. And they hold me up and it comes as such a shock that that is there and I feel utterly filled with disgust when I think of it.

MR. NYLAND: Does it prevent you from working?

TERRY: It is also disgusting to me that I go to sleep with my disgust and it hangs over me like a pall. I would like to get rid of these things even if I fall on my face.

MR. NYLAND: That is right.

TERRY: But I do not know how and I am too weak.

MR. NYLAND: You know, if you could become objective regarding it; impartiality. I have said many times that impartiality is the most important word in the work. It is even more important than trying to observe. If one actually could be free from everything; once I said it quoting Francis of Assisi, regarding the different things that affect me, I should be like a dead body. It is extremely difficult: How can I kill everything that I now call my life? I cannot do it because I am attached to certain forms of life and there is nothing in me that is willing to kill. It is that I kill a little. I can probably make a start with the things that I know are ~~that~~ not that important to me. But when there are things to which I hang on in order to keep for myself ~~xxxxxxxx~~ sometimes I call it self-respect or what I say, that



what seems to be the only guide, or something I must hold onto because if I do not I will die; everything that I am used to in ordinary life regarding my subjectivity will immediately overwhelm such statements and then it goes over into a disgust which I do not mean.

My mental picture of it is disgust but I do not experience it. When I once experience it, I will throw it out. In order to become, that is, to change the classification of disgust into an experience of impartiality, that is different, I first have to learn to be impartial regarding that what I now call disgust. When I could really accept it, I accept that what now interferes with me. I see things as they are, affected by whatever it may have been, either as conditions or I myself being led up to the point where I would feel disgust regarding it. I have to counteract that at that moment and say, "No, it is not disgust. It is a state. It is something that I accept of myself being what it is in the state in which, when I call it disgust, prevents me from working. You see?

You have to see it as something that is in the way. If you allow it, even for a little while or for one moment that you call it disgust, that you hate, as it were, yourself, it is not right. This acceptance of oneself, this kind of impartiality is freedom. I take what I am. Never mind what I am, I take it. With everything that in ordinary life I criticize that I dislike, that I even say, "It cannot work", that I even take. And even if that what is left is almost nothing, at least that is purity.

So, freedom applies to that what is still left there after I apply impartiality in every possible way. And whenever I feel that I have already a certain idea of definition, a classification, a like or a dislike, I am again and again on the wrong road and I have to tell it to

go back. "No, no, no; not this, not this." I would almost say, anything better than this. This is exactly the thing I do not want. You understand it? Just try.

The more dead you are, the more alive you will be. He who loses his life will find it. But we dare not dare of course, you know. We are so attached and there is sometimes a very long fight.

ELLIOT NELSON: I want to say that I have found this thing you are talking about to be very much dependant on seeing the roles one is playing at a particular time. The ability to be nonidentified with them only occur, at least with me, is when I am let's say playing the father as being angry or things like that. And while I am angry, I am still really bot angry but I sort of see it on the objective ...

MR. NYLAND: Hers is different. Because, if you play a role, assuming for a moment that you do, it comes from you for certain purposes. And, let's say you want to be the angry father, it comes from joy and there is a certain control in that case. Also it is a little easier to be impartial because you see it as a role. But her reaction is different. She is, as it were, under an avalanche. It is something that is outside or deep down in her to which she becomes subject and it is not something that can be satisfied by either a mental process. It is something that one suffers under. And when you realize ~~this~~ this with such a wish to work and constantly in the attempt of wanting to work, being thwarted, that I cannot get away from it, then I object and I hate that condition and I cannot find out in the beginning what really causes it. And I put many different words in the place but I have lost at that moment, I have lost any form of initiative.

I say it is like an avalanche under which I find myself. Then when I start grasping for air, and I start to crawl away and I say, "I have got to live", that is the attempt when I become aware or I accept the condition of avalanche. It is a different process. And one suffers.

One suffers in that. You do not want to. You do not want to give up things that you have lived with and that have proven in ordinary life that you value them; and you do not wish at a certain point to be completely free from it because you will be at a loss. And the equipment that one has in order to stand that kind of suffering is so small that it is reluctantly that you even want to consider the possibility of being free. You do not dare because you still are used to protect the life that you think is your life.

It is only when the other life starts to grow and when you becomes aware of the existence as it were, of two kinds of life; it is not really two kinds of life but it is life flowing into two or three different currents. And that the one river is ones physical existence and the other river has to do with the possibility of an emotional life and a body and the third one is for your Soul; and that the three forms of life in a human being can all be manifested. But I never will let my physical life go until I have something else to hold onto because I have once and for all, deep down in my heart and deep down in my conscience, taken on the responsibility of protecting life within one.

You see, it is not only the physical life that we talk about. In our good moments we protect spiritual life and we protect potential Soul life. And it is really that that makes me hold on to any form of life because I am afraid that I will not be able to protect something for which there is not enough place as yet to hide it, so that it can be occupied or rather to have it in a certain edifice that I have built. And it is this lack of strength, this not really knowing and daring to rely.

For me it is like a jump in the dark and I do not know where I will land. And at the same time I know I must give up but I do not want to give up

because I have been born to be careful and my desire to protect life in all forms of which I am conscious, and at times I am very much conscious about different forms of life, not just physical. It prevents me from giving up just the least little bit for fear of not doing sufficient homage, to paying sufficient homage.

Instead it is a sacrifice that I must make. And it is that loosening up that is represented by this Si Do. If Fa of Kesdjan is important to be overbridged and if it affects Si Do, Si Do in itself effects my Fa of Kesdjan. And therefore, the two ways, there are three of course, but the two ways by which it can be helped, the building of Kesdjan, means that I can work for a little while on the Si Do relationship. That is, to loosen up that what is now a manifestation which is dear to me and which presents for me, whenever I become aware even of that physical form of existence that I believe is necessary for me to continue with my life. And in truth, of course, it is the continuation of my life on Earth that I then consider.

But If I could be dead regarding that, I would be alive regarding the other. And to make this statement as if I then experience it, very often has to be a statement in my mind as if it is in my heart so that gradually it becomes ~~that~~ important reality in my heart as if it is in my mind. This shift, this becomes the important question of work because work first may be a little mental and a little bit feeling. And gradually it shifts from one place to the other dependant on what type I am; it maybe a little bit more in my heart instead of my mind. But anyhow there is a relationship between the two, my mind and my heart, which has to be reestablished. And it is this current that I am talking about.

It is the Kesdjan Hanbledzoin which has to be strong enough that I know by experience it feeds something in me. And when I become aware of the

existence of this, this kind of blood stream, at that moment I say, "I can do without my physical body." Then I am willing to give up. Then I can be impartial. Impartiality ~~xxx~~ is not reached until I have reached the Si Do of Kesdjan. All attempts at impartiality can never be complete until Kesjdn is much more fully developed. And that is why we have such trouble.

The bridge Fa leading to Sol La Si of Kesdjan, includes during the Sol La Si period a complete loosening of Si Do of Physical Body. It is not immediately accomplished when I overbridge Fa. You see, there is a triangle still because the Si Do of physical is connected with the Si Do of Kesdjan. And all during the process of the Sol La Si, that is, the comparability with Do Re Mi of Intellect, that is, the steps of work, all during that period Si Do of my physical body, my attachment to my ordinary physical behavior, that what is my wish of my physical body to behave in a way it does behave, that has to be loosened. And, as I say, it takes a long time. We are bound with, constantly reminded of its existence.

In any kind of formulation with voice or whatever I do in posture or even movement, all the time it is expressed in physical form and it remains subjective. And until I can, in that what I do, separate something of myself, running as it were parallel, remaining parallel to the manifestation of myself, unless that is completed as two definite lines, it will never be a Kesjan Body. There will be the beginning. There will be air. There will be the possibility of such development but it will not develop.

You see, we have to have in life much more desire to be aware. If for one year, if you try to see what really interests you and the amount of time, thought, energy that is being spent on ordinary life, and of course a minimum is absolutely required because we are not just



spiritual beings; we are not, as I have said many times, temple dancers. We have a profession. We have relationships. They all have to be fulfilled because we are responsible for it. But if for one year you would consider work on yourself paramount; that is, that you would get up with it, that it would be during the day in your mind, in your heart, in your appearance, that it would be such a part of you that you could not help but all the time remain in contact with it, even if you could not work all the time, at least it could be a motivating force. If you really could for one year do this, to give up during one year the ordinary affairs of life and reduce your ordinary affairs to a minimum, whatever the minimum may be, and to work, to work as if it is your last year in life and really to become serious; not just a little bit here and there once in a while, but that you do a task, that you make up your mind, "I am not going to forget, not today, not tomorrow, not a month from now, not a year from now." I will still remember that I have made a vow to myself that I would want to, that I honestly, sincerely mean it when I say I want to work, that I want to work; and that it will mean sacrifice of some things. Of course it will be, not business as usual on the same old stand and finally get - it. No, I say if you could do it, I do not know if you can, I do not know how strong you are, I do not know even if you want to. But I am only saying that if you could, such tremendous force could be produced that the ideas of Gurdjieff would stand forever and last for years and years.

This is the trouble; we do not work. But if it could be like Ashiata Shiemash describes the brotherhood of man. It lasted for sometime according to Gurdjieff. And whatever that is that he says, that you can take it on face value or you can take it as a principle. Think of this as if you have to convert 100 people and that something in you should be so alive that that what flows over to someone else, that they again be

become begeistere, that is, really kindled again to help others. The force that could be created and maybe you do not believe it is worthwhile. I cannot tell you it is worthwhile because it is idiotic that you would believe me. You must know. And to the extent that you know, to that extent that you are willing to sacrifice your ordinary little bit of God damned nonsensical things.

And it is not that you have to be fanatic. It is not that you have to forget your ordinary living and the requirements. But we, we are, including me, lazy. And we may as well face it because you see, this kind of life, even if you at the present time can profit by the ideas, what good is it for your own Soul. Maybe, I hope. But does that settle your obligation regarding life as a whole or regarding the fact that you unfortunately were born on this unfortunate planet and unfortunately came into contact with the ideas of objectivity?

This is a question for all of us within our own conscience. And you have to become more and more serious about that as time goes on, as you grow older, as all of you reach. As Gurdjieff would say, every day a little closer to the day of one's death. "What do we do with the ideas? What do we try? Do we dare to face? If God, St. Peter, Jesus Christ, Buddha, Zoroaster, Mohammed, the Lama of Tibet appear, if we could visualize and imagine as if we are in contact and that they would ask every one's conscience, "What do you do", what would you say?

I have told you, Tuesdays are important meetings. This whole year has been important. It has meant work in many different directions. Thank God we have been able to do a little of it and there has been a certain level reached; and it can continue and it should continue to be maintained so that there is a nucleus of some kind, something that remains alive, something for which we want to sacrifice the little things at that moment. They die anyhow. And that something remains in

existence so that even if we die that that what remains in existence can continue to guide that what remains on Earth.

Have you ever thought of Gurdjieff like that? If one believes, which of course is a logical thing to assume, that he was developed or rather, how much I do not know, more developed than we are and that he did have a Kerdjan Body. Have you ever thought of the possibility of such Kerdjan Body can still exist now and perhaps can at times direct us if we are in relation to that really honest and, as I have said many times, exact. And in that way one must then, if that is the truth, claim the possibility of being affected and to work with that under such guidance. It may help if you remember it.

I have said, you remember, every time we mention the name Gurdjieff in November that then you will remember, that then you will, as it were, kneel down and that at that moment something flows thru you and you acknowledge it and you say, "But this is my life. I want to grow. And for God's sake, help me to grow."

If I am honest regarding that what I wish, if I really wish it, then I will do it and I will not forget it and I will not be swayed by the little ~~thing~~ affairs, picayune, nonsensical little things. But I will work and I will straighten out relationships with others and relationships with myself and I will see more and more what is in my way to find out how to fight it, how to work against such enemies. Such determination you must make from time to time when you are by yourself, when you happen to think, when you happen to feel, when you happen to experience the possible unity and when you are regarding the necessity of maintaining ideas of objectivity.

And after all, it is not Gurdjieff you know. It is a function of life a

and it is a function of humanity. It is a function of everything living from the old ages on up to the present and will continue to live in that kind of form. And if one can understand and if one wishes to associate with it and even if we all are on the wrong road, the attempt is that what counts.

Make your life serious. That is what it is. When it is flippant, it is not really your life and in your heart you really ought to be ashamed. Good night everybody.